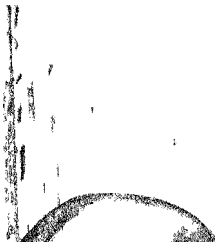

tt 0 Maitreyi, I say nothing that is bewildering. This is enough, 0 beloved, for wisdom. For when there is, as it were duality, then one sees the other, one smells the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another? How should he know Him by whom he knows all this ? How, 0 beloved, should he know (himself) the knower?"

The fifth Brahmana is called *Madhu Brahmana.*

It teaches what is known as the *Madhu Vidya,* the science of honey. A Rishi named Dadhyak Atharvana is said to have proclaimed this science to two asvins. According to Max-Muller, " Madhu, honey, seems to be taken here as an instance of something which is both cause and effect, or rather of things which are mutually dependent on each other or

cannot exist without one other. As the bees made the honey,
and the honey makes or supports the bees, bees and honey
are both cause and effect, or at all events are mutually
dependent on one other. In the same way the earth and all
living beings are looked upon as mutually dependent, living
beings presupposing the earth and the earth pre-supposing
living beings."
" Verse 1. This earth is the honey (madhu, the effect)
of all beings, and all beings are the honey (madhu, the effect).
Likewise this bright, immortal person in this earth, and
that bright immortal person incorporated in the body (both
are madhu). He indeed is the same as that Self, that Immor-
tal, that Brahman, that All.

{t (2) This water is the honey of all beings and all beings
are the honey of this water. Likewise this bright immortal
person in this water, and that bright immortal person existing
as seed in the body (both are madhu). He indeed is the same
as that Self, that Immortal that Brahman, that All."